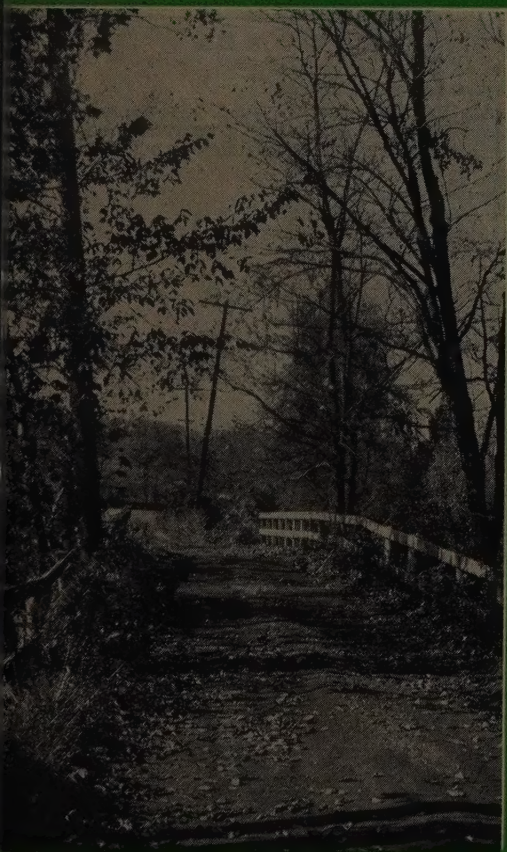


LUTHERAN MEN



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LUTHERAN MEN

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Plant your feet firmly therefore within the freedom that Christ has won for us, and do not yourselves be caught again in the shackles of slavery."

— Galatians 5:1

Our Freedom in Christ

by J. CHARLES PELON

A Protestant Reformation Message

OCTOBER 31 is Reformation Day. Each year it marks the anniversary of that eve of Allhallow's day when an obscure Roman Catholic priest by the name of Martin Luther nailed to the door of the castle church in Wittenberg his ninety-five theses so-called, "ninety-five" "protestations" against the abuses and indulgences of the Roman Catholic Church and in honor of the conviction at which he had arrived through his own fearless and faithful study of the Scriptures and the Word of God.

Thus was set in motion, through a return to the Bible and the rediscovery there of God's free grace in Christ, a great tidal movement in history which has come to be known as the Protestant Reformation.

The Sunday before Reformation Day is now known as Reformation Sunday. It is an appropriate occasion in which to remind ourselves of certain aspects of our freedom in Christ.

A Spiritual Freedom

In the first place, our freedom in

Christ is a spiritual freedom. The Epistle to the Galatians has been called "the magna charta of Christian liberty" because it celebrates the Christian's liberation from the shackles of religious legalism. No more is salvation to be sought through the works of the law but alone through faith in Jesus Christ in whom God has shed abroad his free grace to every sinner. "So then, my brothers," says Paul, "we are not sons of slavery under the Law but sons of freedom under grace."

The great weakness of Judaism and the great heresy of present-day Romanism is the idea that a man may be justified in the sight of God by deeds of the flesh, by works of supererogation. But this is not the Gospel of the blessed Saviour. Christ by his death not only saves man from the penalty and the power of sin but sets him free from the dead dogma that a man's position before God is determined by his deeds. The holy Law, which represents the divine standard of moral perfection, is like a mirror in which I see the reflection of my own moral impotence. It is but a schoolmaster to

Copies of this article can be secured in tract form from the American Tract Society, 21 West 46th St., New York 36, N.Y.

lead me to Christ, in whom I find for me the secret and the strength of God's Life, God's Truth, God's Way.

"Do this and live," the Law commands,
And gives me neither feet nor hands,
A better word the Gospel brings,—
It bids me fly, and gives me wings."

"If you try to be justified by the Law you automatically cut yourself off from the power of Christ, you put yourself outside the range of his grace. For it is by faith that we await in his Spirit the righteousness we hope to see."

Christ Won Freedom

A second aspect of our freedom in Christ is that it is a freedom that Christ himself has won for us. Spiritual freedom is not won on the battlefield — at least not the battlefields of war. Political freedom may be thus won, yet even such political freedom is not worth its name — whatever the name given to it — unless it opens the way for spiritual freedom.

Spiritual freedom — the right to believe that the grace of God in Christ makes me a free man; free from the enslavement of salvation by works of whatever sort; free to search the Scriptures and to seek in them eternal truth and the will of God for my own life; free to worship God according to the dictates of an enlightened conscience unfettered by any earthly, and therefore foreign, power; free to serve my fellow men in the same spirit of love wherewith Christ has loved me; — such freedom, I say, is not the boon of any government; not the gift of any political state; no, not even the prerogative of any ecclesiastical hierarchy. It is simply not man's gift to

man. It is alone God's gift to man.

And yet, although this spiritual freedom is God's gift to man, let us never forget that it was bestowed at tremendous cost — a cost of humiliation, suffering, shame, and death for the Son of God. Yes, Christ and not other, has won our spiritual freedom. Calvary was the "heartbreak hill" and the Cross was the holy battleground for spiritual freedom for all ages, past and to come, and we will forever sing "Hallelujah to our victorious Christ," who in himself bore our sins upon the tree and purchased our redemption with his own blood. "To as many as received him, to them gave he the power to become sons of God, even to them that believe on his name."

Freedom's Responsibility

The third aspect of our freedom in Christ is its responsibility. Listen again to the text: "Plant your feet firmly within the freedom that Christ has won for us, and do not let yourselves be caught again in the shackles of slavery."

Too many Protestants think that Christian freedom gives license to do as one pleases. What a devastating and self-destroying illusion that is! Many who call themselves Protestants are not worthy of so high a name. They are not even Christians. They bring shame upon the Church of God and disgrace the cause of Christ among men.

No, Christian faith is not mere intellectual assent to a moldy set of dogmas, with a life lived wholly in scorn of what one professes to believe.

ever. The Christian faith that lays hold of God's free grace in Christ for salvation from sin, turns itself outward in gratitude and love. In Jesus Christ there is no validity except in a faith which expresses itself in love." When Luther penned his great treatise on the freedom of the Christian he summed it up in one wonderful sentence: "A Christian is a free master of all things and subject to no one; a Christian is a bond-servant of all things and subject to everybody."

Saved to Serve Others

The Christian is not saved to please himself. He is saved to serve others. Did not our Lord say, "He that saveth his life shall lose it, but he that loseth his life for my sake shall find it"? And even as Christ himself came not to be ministered unto but to minister," so you and I have been called to a freedom in Christ the essence of which is epitomized in the one command which comprises the whole Law of Christian conduct toward others, "Thou shalt love thy neighbor as thyself."

To do this is not to win salvation or eternal life or paradise in so doing, but it is to give free reign and

expression to the Spirit of Christ, which is God's precious gift to the receptive and believing heart. If our lives are centered in that Spirit we will be guided by that Spirit, and that divine and blessed Spirit will produce in our human lives "fruits such as these: love, joy, peace, patience, kindness, generosity, fidelity, adaptability, and self-control — and no law exists against any of them."

Here, then, in closing, is my advice. Live your whole life in the Spirit, and you will be free to do what you want to do. Desiring only to please him who has won your spiritual freedom, you will be free to do whatever you please.

But let no man entice you to bondage. Always remember that a life of good works is not the root of salvation, but its fruit; not the cause of justification in the sight of God, but the overflow of the justified and happy heart.

"So plant your feet firmly within the freedom that Christ has won for us, and do not let yourselves be caught again in the shackles of slavery."

For freedom did Christ set us free, and in the freedom of his blessed enslavement we will commit and dedicate ourselves to service in love.

The Little Things Count

Every detail, every trifling object deserves careful attention. Sir Isaac Newton was led to some of his most important optical discoveries by a child's soap bubble. The web of a spider suggested to Captain Brown the idea of a suspension bridge. The art of printing was inspired by a man cutting letters in the bark of a tree. Charles Goodyear neglected his skillet until it was red hot, and this guided him to the manufacture of vulcanized rubber. And J. L. Kraft's simple idea to put cheese in a sanitary package was the start of his gigantic business.

Education for Living

by EARL S. RUDISILL

The Motives of Men

"The Motives of Men" — that was the title of a good book, written by Professor George A. Coe some fifteen or twenty years ago. Let that title here stand for the basic instincts of mankind — the urges that drive us on to strive for ends.

The big life-determining drives are of two kinds: biological and psychological. There are two principal biological urges: (1) one of race-preservation and (2) another of self-preservation. The instinct to get food, fight, find shelter, strive for advantage, escape, repel the undesirable, assert self, submit, and associate with people — all of these are directed to preserving one's life. The urge to sex expression, association with the other sex, and the seeking of a mate are aimed at perpetuation of the race.

The psychological urges are (1) love of mate and family, and (2) desire for attention, recognition, honor, and power. The first is the underlying desire to possess a mate and children, and to protect and promote their welfare. The second centers in self and expresses man's desire to feel important, to get the plaudits of fellow men, and to enjoy some power over other people. Alfred Adler insisted that this is the main urge and desire of hu-

mans.

All of these urges (including many that have not been mentioned) are inherently good, but they may also be turned to evil purpose. As a Christian considers human nature, with all these drives, he realizes that unless they are controlled, guided, and inspired by Christian ideals they may readily wreck the lives of their possessors. Practically any one of them neglected or carried to an extreme may drag the whole person over the precipice of disaster. But any one abetted by others, may lead one to achievement and distinction.

These inclinations or urges are unequal — some are much stronger than others in any individual. Some are too weak, others too strong. In some people the social instinct is so weak that they stand off in a corner, afraid to mix with others or to speak to them. Others are so bold that they push in where they have no right to be and are not wanted. Some need to cultivate the social urge up to greater strength, while others need to curb and control it. A similar statement may be made in regard to a number of urges. Every instinct needs to be harmonized with the rest of one's life and be directed to the highest Chris-

an living. Some people have urges
so much out-of-balance that they be-
come problems to themselves and to
other people. Their teachers, friends,
and advisers may tactfully give them
a great deal of assistance.

If you and I are to serve God and
man, constitute a Christian society,

build more effective congregations,
maintain efficient Christian homes,
and promote Christian civilization we
shall have to get all parts of our own
make-up into harmony with the rest,
and help other people to achieve the
same.

This is the message from the
Lutheran World Federation
to the
Lutheran Churches and Congregations
throughout the world —

To Grow as World-Wide Community

In the Hannover Assembly of the
Lutheran World Federation we had a
fresh experience of the truth recov-
ered at the time of the Lutheran Ref-
ormation: that we have forgiveness
of sins and peace with God through
the crucified and risen Lord alone,
and that he is present in his church,
in his Word, in the Holy Communion.
To this church the promise is given:
"I shall not die, but live, and declare
the works of the Lord" (Psalm 118:
7).

It is the Lord's will that we declare
his works. We are all charged to ful-
fill his task at home and abroad. For
faith cometh by hearing. In no hour,
and in no situation are we relieved of
the task of proclaiming the works of
the Lord. Especially in a world full
of baffling anxiety, of defiant unbelief,
and of dull indifference we are called

to bear witness to the great deeds of
God in Christ.

This witness is the task not only of
ordained ministers of the Word. There
are other ways in which God's Word
is brought to the world. God can per-
fect praise out of the mouths of babes
and sucklings. You should be willing
witnesses of his Word in your fami-
lies, in your places of work, in your
schools, in public life, or wherever
God may place you.

Every living word creates life. Our
witness is not limited to the spoken
Word. In a time that is drenched with
words and which words are often
counterfeited and abused, the witness
of deeds has particular meaning.
Every day God gives us opportunity
to bear such witness. Every day he
confronts us with serious questions:

How shall you overcome hate? What shall you do when you are confronted with seductive lies? What shall be your attitude toward your neighbors who are in need? Let us act in love. No sacrifice, no gift, no word of comfort remains without blessing. With your hearts and hands support the church's works of mercy. Supply them with the resources they need — not only of funds but of people willing to dedicate their lives to the ministry of love.

To declare the works of the Lord is not only the obligation of individuals but also of whole congregations. God has called us that we may help to build up our congregations. This call is addressed to people of all ages, and especially to our youth. Congregations require varied services. For this no power is too limited, no gift is too small to be of use. Even the smallest and most routine task is valuable, if it is done out of love for Christ. Among those who look to us for service are the old and the sick who desire that we visit them, children who would have us tell them the Good News, the lonely, homeless, and despairing who long to be included in our fellowship; and the imprisoned and the missing and their loved ones, that we may remember them in our prayers and help them. A living congregation is a light in the world. From such a congregation radiates a power of faith which is attractive even to unbelievers and points them the way to Christ.

We, the churches of the Lutheran World Federation, wish to grow as

a world-wide community based on the fellowship of our common faith and active in deeds of brotherly love. We remember in our prayers those who are uprooted and friendless, those who bear heavy burdens of temptation. And to the churches which are oppressed we say: Be of good cheer. The Lord is especially near those who are in solitary outposts, and will bless their faithfulness. We are bound to you by ties of love and no power of the world can separate you from us.

God has bidden us to seek after peace and justice in freedom and truth for all the children of men without distinction of race or nationality. We thank our heavenly Father that he has so far spared us from the scourge of a new world war. We humbly pray through our Lord Jesus Christ that the relations among nations may be so ordered that everyone may lead a quiet and peaceable life in all godliness and honesty.

We are entrusted with the message which can save the world. How can we remain silent and withhold this message for which our father fought and suffered, and which God has committed to our hands. Let us be witnesses and declare the works of the Lord in every possible way, until he comes. To him be glory and honor and praise forevermore.

Give Away

Mr. Latehour: "Why did you tell my wife what time I came home last night after I told you to be quiet about it?"

Maid: "I didn't, sir. She asked me what time it was when you came in, and I told her. I was so busy preparing breakfast that I hadn't noticed."

from "The Pacific Stars and Stripes" comes this story of

Foxhole Religion

THERE ARE no godless men in a foxhole. In the frontlines, men who have never prayed or gone to church are within speaking distance of God.

Picture yourself at a forward collecting station. It is only a 30-by-15-foot squad tent set next to a dirt road. Outside, the walking wounded are standing around with dazed expressions on their faces. There is an attack going on.

Inside, every available cot and space on the ground is occupied by wounded but there is always room for one more. Some of the men lying there are moaning, some are quiet, some are talking in hushed tones. All appear torn and disarranged fatigues, streaked with mud. Dark crimson blood splatters the mud.

A flushed soldier, his head swathed in bandages, is standing up. Sweat buddies the dirt on his face. He is a tankerman from Illinois; he tells another man of his experience.

"... Mortars dropped about 20 yards in front of us, so we stopped. Then one came through the hatch. It was hot as fire. The lieutenant and sergeant were blown to bits. Just me and another guy got out. The Reds were coming out of the hills after us but we ran back to another tank. The blood filled my eyes and I thought I was blind. When I got back to the

tank, my buddy was crying he was so happy to see me. I'm driver and the seat saved my life. My mother would die if she heard about this."

He turns, walks to a cot, sits down and begins praying.

From a radio somewhere in the tent come soft, melodic strains of violins playing "You're Too Glamorous Cherie." There are moans and bubbly coughs.

The chaplain moves from man to man and those who are able seem eager to talk to him.

The chaplain kneels on one knee next to a man on the ground. The man's eyes are closed.

"How do you feel, son?" he asks. There is no answer at first. Then the man opens his eyes feebly and begins whispering his confession.

A soldier from a little town in Kentucky, limping and hunched, tells how he was wounded.

"They were all over the place. They've got a round trench on top. If you fire in the front, they run to the other side. A Red threw a grenade at me. It hit me on the helmet and knocked it off. The grenade rolled down the hill and exploded. I'm lucky."

You ask him if he believes in God. He answers simply, "Yes."

He groans and turns around. His

back is peppered with black shrapnel craters.

Chaplains say the percentage of attendance at religious services held on the front lines is over double that in the rear areas.

A chaplain gave his explanation for the strong feeling toward religion on the front.

"Our civilization is surrounded by

material, rather than spiritual value, the chaplain said. "But this is not so on the front. A man in a foxhole realizes the inadequacy of material value and thinks of destiny."

In Korea, many men die with prayers on their lips, some in despair, but whichever it is, the Unseen Power will understand.

Honorary Life Memberships

by PHARES G. BEER

NOW IS THE time to take out Honorary Life Memberships for your synodical, conference or district and congregational officers, service men, relatives and friends so as to have their names appear with the membership list for 1952-1953. Do not wait until the last minute or until it is too late. To be included in this group your completely filled-in application blanks must be in the hands of the Honorary Life Membership secretary of The Brotherhood of The United Lutheran Church in America, William Shetlock, Coplay, Pa., by June 1, 1953.

These Honorary Life Memberships were issued since the close of the second year group:

Georgia-Alabama

J. Hardy Cornwell

Maryland

J. R. R. Black

Mrs. Saranda Wentz

Rev. Donald R. Warrenfeltz

Midwest

Fred Schoenthaler

North Carolina

J. H. Rudisill

Fletcher F. Cranford

W. Murry Safrit

L. Edwin Rudisill

Forest M. Houser, M.D.

Mrs. George M. Beaver

Wiley Lee Kluttz

William D. Beck

Robert Stoner

David L. Eagle

Leo Goodman

Robert Hoffner

Theodore F. Surratt

Tobias L. File

Clarence Trexler

F. Delmer Misenheimer

Murray Cranford

Charles F. Conner, Jr.

Rev. Rudolf Ludwig

Emanuel C. Hoffman

Forrest Stoner

Ohio

Henry Wehneman

Pennsylvania Ministerium

Emil W. Weber, D.D.

George H. Mitten

Rev. John W. Walters

Phares G. Beer, Ph.D., D.D.

Edwin E. Wisser

South Carolina

Carl F. Heins

Roy Harlan Wellborn

This year there are more than twice as many Honorary Life Memberships issued by September 1 than last year.

This year there are 34 while last year there were 16. Special recognition is due Carl Cross of Route 3, Salisbury, N.C., for the excellent work he has

done as Honorary Life Membership and In Memoriam secretary of the North Carolina Synod. This synodical Brotherhood has remitted 21 Honorary Life Memberships since June 1 and is the first synodical Brotherhood to prepare its own Honorary Life Membership application blanks.

Special honors must be given the Brotherhood of Saint Matthew's Lutheran Church, a rural church 11 miles east of Salisbury, N.C., which remitted a group of 13 Honorary Life Memberships including one for their newly elected pastor, the Reverend Rudolf F. Ludwig, formerly of Konnarock, Va. Wiley Lee Kluttz is the aggressive president of this Brotherhood.

Boy Scouts

by GEORGE A. EICHLER

NO MOVEMENT is greater than the quality of its leadership. This is true of the Boy Scout movement and all other organizations which depend largely on volunteer leadership. The foundations of the Boy Scouts are time tested and firm. A shabby house can be built upon a good foundation, as poor results can come from ineffective leadership in a Boy Scout unit.

No doubt everybody will agree with these sentiments and will ask, just what constitutes effective leadership? Here are some of our ideas on this subject. Perhaps you have additional or other other ones that you

will share with us.

1. There must be a sufficient number of volunteers in every congregation which sponsors a scout unit. The institutional representative's duty is to see that the congregation makes full use of scouting in all its phases. He sees to it that everything goes well with scouting in his institution and speaks officially for it. Then there must be a scoutmaster. If there is an indispensable man, he is it. He is at the point of contact where scouting touches the boy. He is the work horse in scouting. If he is a good scoutmaster he will spend several nights a week on his job. His job requires sev-

eral assistant scoutmasters to help him and to take over when he cannot be present.

A troop committee! Yes, there should be one and its duties are very important but it all too often brings up the rear. The scoutmaster frequently helps it along instead of the other way around. The troop committee should have the same relation to a scout unit as a board of directors has to a school, bank, or business corporation.

2. There must be a sufficient number of volunteers but to be of value they must be really and truly interested in helping boys through scouting. After all, who are these boys? Most of them are the sons of the fathers of the congregation. They surely are not strangers. It should be easy to be interested in them. Many fathers are on the troop committee and others should volunteer as vacancies occur. More than likely the scoutmaster does not have a boy in the troop but many fathers do. Yet fathers will criticize the management of the troop. They should come in and help. There is

plenty of opportunity.

3. After there are enough interested volunteers there is still one important requirement in order to assure the success of your scouting units. Training is the magic word. "Know how" is required in all kinds of work and therefore in scouting too. Successful professional men have long years of specialized training and experience behind them. Successful leaders of boys must have the same. Here is where your local scout council comes in. Every council in the country has a training committee which conducts numerous courses in every aspect of scouting. Some training, even before starting as a volunteer in scouting, is necessary. Local scout leaders know all about this work and can help you get started.

The next time you criticize scouting, remember that you are casting reflection upon its leadership rather than upon the movement which includes yourself as a potential leader. Think it over. Scouting needs many interested well-trained leaders. Get in line and help.

Brotherhood in Action

by CHARLES F. BROBST

Why Be a Lutheran?

Why are you a Lutheran? Some will probably reply that they were born into the Lutheran Church; their parents were Lutheran. They were

baptized and confirmed in the Lutheran Church by no choice of their own. Others may answer that they were married to a Lutheran. To be

ingenuous, agreeable and to unify the family on the question of religion, they affiliated with the Lutheran church. The influence of husband or wife determined their church membership.

Those who are members of the Lutheran Church for no basic reason, along to the ranks of those who are proud of their liberal-mindedness. To them "one church is as good as another." History, doctrine and beliefs mean little to them. The oratory of the preacher, the facilities of the church building, the friendliness of the congregation, or other externals determine for them the value of the church.

Church membership should be based on something more than superficial and outward attractions. It must be built on a foundation that is unchangeable, something firm and immovable. Everyone is to have a reason for the faith that is in him.

Martin Luther believed that life was built on belief and faith — on things that are not seen — and not on external and the tangible things of life. To him beliefs did matter. Faith was a reality. Definite beliefs, a positive faith and strong convictions are a permanent influence and move the world.

Great forward movements are always led by men with firm convictions. The Lutheran Church owes a debt of gratitude to Luther for giving to it a great and noble heritage. All Lutherans should know and value the blessings that flowed from Luther's faith into the church and world from

the time of the Reformation to our present day. To understand the significance of the movement led by him whose name our church bears, is to appreciate the more the fundamentals of our faith.

The Lutheran Church is founded upon a sure foundation. It is not by mere chance that it has the largest membership of any Protestant denomination in the world. While it was given a new name by its enemies in the 16th century, it was not a new church. The Reformation led by Luther cleansed the church in that day of its errors and abuses. It continued to use the experiences of 15 centuries by retaining much of the order of the service, pictures, music, etc.

The Lutheran Church believes that the Bible is supreme, the church is Scriptural, its worship is evangelical and that the individual is free.

Luther discovered by his study of the Scriptures that these are fundamental teachings. Upon them the Lutheran Church has developed into its present size and importance. Men of the church should be familiar with the faith of the fathers. Such members will be interested and active in the life of the church.

After You

"Won't you join me in a cup of coffee?"

"Sure, but you get in first."

Beauty Then and Now

Historians tell us women used cosmetics in the Middle Ages, and today women in the middle ages still use them.

Never Be Too Sure

"I don't need none!" grumbled the lady before the salesman had a chance to open his mouth.

"How do you know? I might be selling grammars."

Message from Headquarters

by EARLE W. BADER

Pages of Power

The Bible in Daily Living will be emphasized at the
Brotherhood Sunday observance, Oct. 19, 1952

THE 34th ANNIVERSARY of the ULCA Brotherhood will be observed with church-wide Brotherhood Sunday services on October 19. The third Sunday in October will also be the time when the majority of the Protestant churches in the U.S.A. and Canada will hold their annual Men's Sunday service.

It is impossible to overemphasize the benefits to be derived from a well-planned Brotherhood Sunday service. We believe every pastor will recognize the 34th anniversary service as an opportunity to awaken the latent manpower of the congregation. In assigning a portion of one of the regular services of worship, the local Brotherhood will be inspired to greater loyalty. Only with the pastor's co-operation will permanent good come out of this effort. No one will question the value of a Men's Rally Sunday, since it provides the impetus to awaken dormant laymen from their lethargy, and affords a valid reason for visiting those who are indifferent or irregular in their church attendance.

This year's packet contains an eight-page Brotherhood Sunday program based on the theme, "Pages of Power." In addition to a suggested

program, we are including a mimeographed bulletin called, "Aids to Speakers," which will provide you program participants with interesting "quotes" at your Brotherhood Sunday service. We are also including a sample of the 1952 anniversary offering envelopes to receive a contribution for the promotional work of the ULCA Brotherhood. Please write to this office for a sufficient number of anniversary offering envelopes for distribution at your Brotherhood Sunday service. These envelopes will be forwarded promptly and without charge.

The theme for the 1952 Brotherhood Sunday service will be "Pages of Power." This theme is based on the "Bible in Daily Living" emphasis of the ULCA for the current year.

Program Suggestions

The 34th anniversary packet includes three copies of the suggested Brotherhood Sunday program called "Pages of Power." These copies were mailed without charge to the president of each men's group in the ULCA. Although the majority of our men's groups will use the suggested program, certain Brotherhoods may find it desirable to arrange a Brotherhood Sunday program that will have

more specific appeal to their groups. The September issue of *Lutheran Men* carried these additional suggestions, and a copy will be mailed free of charge upon request to Brotherhood Headquarters.

Inter-Lutheran Brotherhood

Topics for 1953

A new series of inter-Lutheran Brotherhood topics will be presented in *Lutheran Men* starting with the January 1953 issue. The theme of the new topics will be "Living Our Religion." The purpose of this series of topics shall be to help Brotherhood men to think through the implications of their religion in relation to some of the problems which confront them in daily life. The outcome in each instance should be action in harmony with Christian profession. These topics, selected by a joint committee representing the American Lutheran, Augustana Lutheran, Norwegian

Lutheran, United Danish Lutheran and the ULCA Brotherhood, will provide the basis for the monthly discussions in all of the congregational units affiliated with these general Lutheran bodies. The writers of the topics include some of our most influential Lutherans in the United States and Canada.

The topics to be presented are as follows:

- January—Our Brother's Keeper
- February — The Family and the Community
- March — Church Membership
- April — People with Problems
- May — Daily Work
- June — Minority Groups
- July — Security
- August — Church and State
- September — War and Peace
- October — Communism
- November — Romanism
- December — The United Nations

62 New Brotherhoods

We extend our congratulations and a hearty welcome to each of these Brotherhoods which received their charters during the past year. The staff at Brotherhood Headquarters is eager to serve you, and everything possible will be done to make your membership in the ULCA Brotherhood pay rich dividends in joyful and rewarding service for the Master.

- Faith Lutheran Brotherhood, Phoenix, Arizona
- Bethany Lutheran Brotherhood, San Jose, California
- St. Stephen's Lutheran Brotherhood, Kitchener, Ont., Canada
- St. Paul's Lutheran Brotherhood, Listowel, Ont., Canada
- St. Mark's Lutheran Brotherhood, Markinch, Sask., Canada
- Zion Lutheran Brotherhood, Markinch, Sask., Canada
- Redeemer Lutheran Brotherhood, Toronto, Canada
- St. Mark's Lutheran Brotherhood, Coral Gables, Florida
- First United Lutheran Brotherhood, West Palm Beach, Florida
- St. Paul's Lutheran Brotherhood, Nachusa, Illinois
- St. Andrew's Lutheran Brotherhood, Indianapolis, Indiana

Faith Lutheran Brotherhood, Prairie Village, Kansas
 University Lutheran Brotherhood, Cambridge, Mass.
 Trinity United Lutheran Brotherhood, Beatrice, Nebraska
 St. Mark's Lutheran Brotherhood, Pender, Nebraska
 Luther Memorial Lutheran Brotherhood, Omaha, Nebraska
 St. Paul's Lutheran Brotherhood, Liberty, New York
 St. Paul's Lutheran Brotherhood, New York, New York
 Trinity Lutheran Brotherhood, Concord, North Carolina
 St. David's Lutheran Brotherhood, Kannapolis, North Carolina
 Holly Grove Lutheran Brotherhood, Lexington, North Carolina
 New Bethel Lutheran Brotherhood, Richfield, North Carolina
 Advent Lutheran Brotherhood, Spindale, North Carolina
 Reformation Lutheran Brotherhood, Taylorsville, North Carolina
 Sardis Lutheran Brotherhood, Vale, North Carolina
 Christ Lutheran Brotherhood, Portland, Oregon
 Redeemer Lutheran Brotherhood, Portland, Oregon
 St. Mark's Lutheran Brotherhood, Portland, Oregon
 St. Paul's Lutheran Brotherhood, Smithville, Ohio
 Zion Lutheran Brotherhood, Ambridge, Penna.
 Trinity Lutheran Brotherhood, Bowmanstown, Penna.
 St. John's Lutheran Brotherhood, Denver, Penna.
 Zion Lutheran Brotherhood, Frackville, Penna.
 Trinity Lutheran Brotherhood, Manoa, Penna.
 Zion Lutheran Brotherhood, Marietta, Penna.
 Zion Lutheran Brotherhood, Meyersdale, Penna.
 St. Peter's Lutheran Brotherhood, Monaca, Penna.
 Union Lutheran Brotherhood, Neffs, Penna.
 St. Paul's Lutheran Brotherhood, New Castle, Penna.
 Emmanuel Lutheran Brotherhood, Nuremburg, Penna.
 St. James Lutheran Brotherhood, Reading, Penna.
 St. John's Lutheran Brotherhood, Spinnerstown, Penna.
 St. Paul's Lutheran Brotherhood, Summit Hill, Penna.
 Jerusalem Lutheran Brotherhood, Towamensing, Penna.
 Zion Lutheran Brotherhood, Windsor Castle, Penna.
 First Lutheran Brotherhood, San Juan, Puerto Rico
 St. Timothy Lutheran Brotherhood, Camden, South Carolina
 Good Shepherd Lutheran Brotherhood, Columbia, South Carolina
 St. Michael's Lutheran Brotherhood, Greenville, South Carolina
 Nazareth Lutheran Brotherhood, Lexington, South Carolina
 St. John's Lutheran Brotherhood, Spartanburg, South Carolina
 Mt. Hermon Lutheran Brotherhood, West Columbia, South Carolina
 Holy Cross Lutheran Brotherhood, Kenedy, Texas

Gloria Dei Lutheran Brotherhood, Kelso, Washington
 Zion Lutheran Brotherhood, Camas, Washington
 Immanuel Lutheran Brotherhood, Vancouver, Washington
 St. Paul's Lutheran Brotherhood, Vancouver, Washington
 Trinity Lutheran Brotherhood, Keyser, West Virginia
 Mason County Lutheran Brotherhood, Mason County, West Virginia
 Trinity Lutheran Brotherhood, Fort Atkinson, Wis.
 Trinity Lutheran Brotherhood, Marshfield, Wis.
 St. Paul's Lutheran Brotherhood, Waterloo, Wis.

A Handbook of Gems

Best Bible Verses. Compiled by Henry H. Halley. H. H. Halley, Chicago, Ill. 648 pages. \$2.

The purpose of this little volume, in the words of the compiler, is to present "in brief, handy, classified form, the choicest gems from all the Bible." It should be "extremely helpful, as a pocket companion, to Bible lovers, both to young and old, both to novice and to accomplished Bible scholar." We hope its use may encourage a deeper devotion to God's Word."

The book is divided into two main parts, with a general introductory word about "The Habit of Bible Reading." The first part contains selected verses from every book in the Bible. The second part contains verses arranged under a wide variety of topics, such as, Affliction, Blessedness, Confidence, Faith, Grace, Promises of God, Temptation, Sin, Victory, etc.

You will find in this book the best-loved words of the best-loved book in all the world, the most precious thoughts ever told in human language — presented without comment.

North Carolina

The Rev. George R. Whittecar, pastor of St. James Lutheran Church, Concord, N.C., addressed the state Brotherhood rally on August 10 in St. Andrew's Lutheran Church, Hickory, N.C. Pastor Whittecar spoke on "Men in Business." Others on the rally program included Professor Conrad Park of the Lenoir Rhyne faculty and Dr. M. L. Stirewalt, Sr., former professor at the Southern Seminary.

This rally climaxed a three-day retreat sponsored by the North Carolina Brotherhood. The retreat was opened on August 8 and continued through August 10. Chief speakers at the retreat besides Pastor Whittecar were Dr. Walter T. Nau, professor at Lenoir Rhyne College; Dr. James C. Kinard, president of Newberry College, and Dr. Stirewalt. The Rev. Herman Fisher served as chaplain and Vincent J. Vierling as director of the retreat.

Indirect Appeal

Wife (bitterly): "How can you talk that way? You know I never pester you for money."

Husband: "No, but the people from whom you buy things certainly do."



The Rev. Henry J. Whiting

New York—(NLC) — The Rev. Henry J. Whiting, executive secretary of Lutheran Welfare Society of Minnesota since 1947, has been elected director of the newly created Lutheran World Service, a department of the Lutheran World Federation, it was announced here.

Lutheran World Service was created by the LWF Assembly at Hannover, Germany, July 25 to August 3, along with the new departments of Theology and of World Missions.

The Department of Lutheran World Service will administer spiritual and material aid to Lutheran groups in need throughout the world, assuming responsibility for inter-church aid, service to refugees, assistance to Diaspora groups and minority churches, and physical relief.

Mr. Whiting was chosen as director

of the new department by the LWF executive committee. He will take over his new responsibilities on May 1, 1953, for a two-year term.

Born in Washington, D.C., in 1911, Mr. Whiting was graduated from Lutheran Theological Seminary, Philadelphia, Pa., in 1934. He served the pastorate of Christ Lutheran Church, Bethesda, Md., from 1934 to 1938, then became assistant superintendent of the Lutheran Inner Mission Society of Baltimore, Md., 1938-1941.

From 1941 to 1945 Mr. Whiting was executive secretary of the Lutheran Welfare Society of Wisconsin, then served the National Lutheran Council as consultant to the Division of Welfare, until 1947, when he took over his present post in Minnesota. He attended the Lutheran World Federation Assembly at Hannover as delegate from the American Lutheran Church.



Pittsburgh Synod Convention

The 1952 convention of the Brotherhood of the Pittsburgh Synod was held on Sept. 20 at Lutherlyn.

The business session was preceded by an opening devotional program led by Pastor Robert Armstrong, chaplain. In the afternoon, the Rev. H. Wahl Pfeifer and four laymen participated in a panel discussion on the theme "The Brotherhood in Action." The speaker at the fellowship dinner was William H. Stackel, Rochester, N.Y., who was named the outstanding Christian layman of 1951 by the Washington Pilgrimage of American Churchmen.

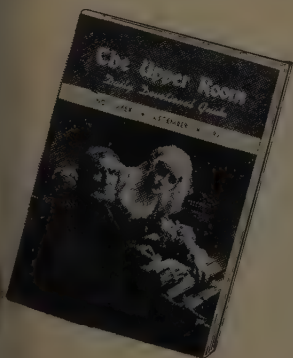
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Advancement

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have advanced in the past few years."

"Yes, first there were silent pictures, then
talkies, and now this one smells."

Kansas

The Brotherhood of Faith Lutheran
Church of Prairie Village, Kansas
was organized on March 6, 1951, and
today has 20 active members.

The men have been busy collecting
and selling old newspapers, giving
monthly contributions to the altar
guild, and painting the parsonage.
Under the direction of Carl Petersen,
a group of the members met all
every Saturday during June to discuss
their work on the pastor's home.

Officers of the group are: President
Harry Barker, Vice-President
Elwyn Smith, Treasurer Chauncey
Bly, and Secretary John D. Maurer.

Peace Program

Dr. O. Frederick Nolde, dean of
the Graduate School of the Lutheran
Theological Seminary at Philadelphia,
director of the Commission on
the Churches on International Affairs,
and associate chairman of the LW
Commission on International Affairs
offered to the Assembly the following
ten-point program to help Christ

(continued on page 30)



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MINNEAPOLIS 2, MINN.

The Editor's Page

"Forward to Luther!"

or

Back to King James?

Bishop Anders Nygren of Lund, Sweden, speaking before the Assembly of the Lutheran World Federation in July, suggested that "Forward to Luther!" rather than "Back to Luther!" be a proper slogan for the Lutheran Church.

"The things which Luther produced by his labor do not lie behind us, in the past, but in front of us, very far in front," said Bishop Nygren. "When we propose the motto, 'Forward to Luther!' we could express the same thought in this way: Forward to the heart and center of the Gospel . . . forward to Christ, who in the midst of death and human misery is the living and life-giving Word of God!"

Luther was a forward-looking man. He would be pleased with our efforts this year to promote "The Bible in Daily Living," for to Luther this would mean "forward to Christ, who . . . is the living and life-giving Word of God!" He would be pleased to know that we now possess the Revised Standard Version of the Bible — a work which, like his own translation of the Bible, has put the "living and life-giving Word of God" into the living language of the people in this country.

Luther stressed the use of the vernacular. He gave the liturgy — as well as the Bible and Catechism and hymns — to his people in German.

Imagine what a revolution that was! How the ears of the ultra-conservative must have been disturbed by that liturgical revolution which enabled the faithful to exclaim, "We hear them speak in our tongue(s) the wonderful works of God"! What a Pentecost the Reformation was in leasing to everybody a knowledge and understanding of the living Word!

Today we need new Pentecost. Let's throw caution away and hear through the church the wonderful works of God in our own language rather than through the language of King James.

Those who have been given authority to revise the liturgy of our church and who are confronted with the decision of accepting or rejecting the Revised Standard Version of the Bible as the text for the epistle and gospel lessons, would do well to print the two slogans on cards and tack them in a conspicuous place where they can be seen every day — and then let them make their decision, and only after careful thought:

"Back to King James!"

"Forward to Luther!"

— Joseph B. Moore

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The Christian and Evangelism

by SIGFRID EMANUEL ENGSTROM



Author

The author of this month's topic, Sigfrid Emanuel Engstrom, is a graduate of Augustana College, and Augustana Theological Seminary at Rock Island, Illinois. He received the D.D. degree from Capitol University, Columbus, Ohio.

Pastor Engstrom has held many important positions in the church, among them the presidency of the Augustana Synod Luther League, the presidency of the Lutheran Home Mission Council of America, the chairmanship of the Division of American Missions of the National Lutheran Council, the directorship of Lutheran World Action of the Augustana Lutheran Church, the editing of the Augustana Annual, and membership on the Commission on Evangelism of the Lutheran World Federation. It is not without reason that he is listed in *Who's Who in America*.

Since 1939 Pastor Engstrom has been the executive director of the Board of American Missions of the Augustana Lutheran Church.

ONE OF THE heritages of the Lutheran Church of America which should not be retained is that of "the silence of the laity." We have depended too long upon the clergymen to do the job. Evangelism seeks to mobilize the laity for service, to loose their tongues so that they will speak of "the glories of my God and King, the triumph of His grace."

Evangelism has been defined in these words: "Evangelism means the deepening of the spiritual life of believers, and leading non-believers to a living faith in Jesus Christ and into the fellowship of the church, through the power of the Holy Spirit."

An Inescapable Responsibility

If proof were needed to demonstrate

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles Johnson, C. Oscar Leonardson, Carl E. Schuchman, S. M. Brock. Topics prepared under auspices of the American Federation of Lutheran Brotherhoods.

Worship

Hymn: "Thou, Whose Almighty Word"

No. 217 C. S. B., or No. 162 P. S. H.

Scripture: I Corinthians 9:16-27

Free Prayer

Special Music

Hymn: "O for a Thousand Tongues to Sing"

— No. 135 C.S.B., or No. 189 P. S. H.

Topic

Hymn: "Christ for the World We Sing"

No. 218 C. S. B., of No. 164 P. S. H.

Prayer, including the Lord's Prayer

Benediction

Business

Fellowship and Refreshments

rate the importance of each Christian being a witness to those who do not know Christ, the teachings of Christ would give ample evidence. Such teachings include: "Ye are the salt of the earth"; "Ye are the light of the world"; "Follow me, and I will make you fishers of men." How can the salt save unless it comes into contact with that which it is to save? How can the light illumine if it is hid under a bushel? How can I become a fisher of men unless I cast in the line to reach them?

Jesus commanded: "Go ye into all the world" and "Ye shall be my witnesses." But is the function of a witness to sit in the witness box and say nothing? No, it is rather to testify concerning the things he actually knows.

The Lutheran Church, firmly believing in the "universal priesthood of believers," teaches that every true follower of Christ must be an evangelist, a soul winner. The church of today must stress this *individual responsibility*. Every member of the church must strive to bring the Gospel of Jesus Christ to the unchurched, and to practice his Christian religion in every phase of life.

This responsibility to be a witness bearer, like every other responsibility which devolves upon the Christian, grows out of his *vocation*, his call by

God. Because Jesus Christ has redeemed me, and because "the Holy Ghost has called me through the Gospel, enlightened me by his gifts and sanctified and preserved me in the true faith," I must give a worthy response to God. That response, among other things, finds expression in my effort to share the blessings of the Gospel with others. There is a definite constraint resting upon me. I have no choice in the matter. If I am really a Christian I must be an evangelist, a soul winner.

Martin Luther repeatedly stresses this individual responsibility in his teachings. He points it out emphatically in his explanations of the articles of the Creed. In his book, *Preface to Hebrews*, he writes, "It is impossible to separate works from faith, quite as impossible as to separate heat and light from fire." In his preface to Romans he is even more pointed: "He who does not do such good works is a man *without faith*."

Evangelism is not an activity in which we may engage or not according to personal inclination. It is a *compulsion of our faith*. Without it the church cannot live and prosper.

Procedures for

Promoting Evangelism

How can the church implement its program of evangelism? A correct, but perhaps over-simplified answer would be: "Through the preaching of the Word, in its truth and purity, and the administration of the sacraments according to the Word and institution of Christ." With this answer in mind we say that evangelism must be pro-

Aims

1. To show that evangelism is an inescapable responsibility of every Christian believer.
2. To indicate ways of promoting a program of evangelism.
3. To lead members of the Brotherhood to take definite steps to discharge their responsibility as evangelists.

moted through the pastor, the people, and a program.

The Pastor

The pastor, called of God and set apart by his church, is the leader in the practice and promotion of evangelism. He stimulates his people to be witnesses. He directs them in personal and organized evangelism. Through his preaching and teaching, his visiting, his counselling, and particularly his prayers, he seeks to deepen the spiritual life of members and to lead the unchurched to Christ.

In the "Twelve Great Churches" article, in the January 3, 1951, issue of *The Christian Century*, this question is asked: "Does a church have to have an outstanding minister to be successful?" The answer is given: "A successful church must have a good and capable minister, and have him for a considerable span of years, but he need not be pre-eminent. Church growth does not depend upon brilliance of pulpit oratory, for only three or four of the ministers of these churches are outstanding as preachers. But without exception they lead exemplary lives and work very hard at the ministry of the Gospel. In diligence and constancy, in personal service and wise counsel, they make up what may be lacking in other respects."

The People

The dual aspect of evangelism — deepening the spiritual life of believers on the one hand and leading non-believers into a living faith and into the church on the other — is a responsibility of laymen as well as

pastors.

The Christian Century article asks a second question: "Does a church have to be an unusually harmonious and hard-working congregation to succeed notably?" The article answers: "A successful congregation is one which works together in good will, the members deferring to one another, but it need not consist solely of saints. Where tensions exist — and they are seldom absent — they must be and are subordinated to the purpose of the congregation to be a Christian church. In these twelve churches, the members render an enormous amount of voluntary service. They bear their personal witness to the saving power of God."

Evangelism is as old as the Gospel itself, but the *practice* of evangelism may be an entirely new experience for some laymen. Here are a few ways in which laymen can be evangelists.

1. *Being consistent in daily life and living.* Christian example is an important way to practice evangelism.

2. *Establishing a Christian home.* Here the child learns about Jesus. Here daily prayer becomes a reality. Here the church is given a central place. A Christian home is a potent evangelistic force.

3. *Conducting a business on a Christian basis.* Christian business practices will attract others to the Christian faith.

4. *Giving according to Christian standards.* We must give worshipfully, systematically, proportionately and sacrificially. Christian stewardship of means is good evangelism.

5. *Using every talent for Christ.* Everyone has some talent — speech, music, teaching, leadership, love, sympathy, etc. — which can be used to lead others to Christ.

6. *Being a personal witness.* Each individual Christian has the responsibility of speaking to others about Christ. Your neighbor, your co-worker, your family — these are your responsibility. Extending an invitation, picking someone up on the way to church, writing a letter, telephoning — these are simple but effective ways of fulfilling our responsibility.

The most vital and fruitful periods in the history of the church have been those in which laymen have earnestly sought to discharge their responsibility to propagate the Christian faith. In times of great crises God has used laymen to help meet those crises. The emergence of lay activity has always been evidence of a new vitality in the church. Here are a few examples of laymen who served: *Amos*, a gatherer of sycamore fruit; *Moses*, a sheep tender; *Paul*, a tent maker; *Matthew*, a tax collector; *Luke*, a physician; *Peter*, a fisherman; *Dwight L. Moody*, a shoe clerk; *John Wanamaker*, a merchant prince. The church of today must make use of its laymen to speed its program in this day of crisis.

The Program

To conserve space a possible program of evangelism is presented in outline form.

I. Develop the spiritual life of believers

A. Preach evangelism through

regular pulpit evangelism and special services.

B. Teach evangelism through Bible studies, refresher courses, adult instruction classes, reading courses, auxiliary organization programs, literature, audio-visual aids, and cottage prayer meetings.

II. Lead the unbeliever to faith and into the church

A. A permanent program of congregational evangelism

1. Organize an evangelism committee and hold training institutes.

2. Assign areas of responsibility to selected visitors

a. Divide the membership roll among visitors for calls

b. Assign geographical areas to teams for visitation and follow-up

3. Encourage assimilation of new members into the life of the church, through church attendance and participation in auxiliary organizations.

B. Special visitation projects

1. *Arrange a pre-Lenten visitation*, to distribute Lenten devotional material to members and prospects and invite them to attend services.

2. *Sponsor a family altar visitation* to help establish the family altar in every home.

3. *Conduct a communion visitation*, to stress attendance at Holy Communion.

4. *Promote a stewardship of life visitation*, to present the total

Christian life in relation to society and community.

5. *Plan an adult Bible class visitation*, to encourage attendance at Bible classes.
6. *Promote a prospective member visitation* to reach the unchurched. This should include:
 - a. A house to house survey of the community at least every two years.
 - b. The assignment of prospective members to selected visitors.
 - c. The enrollment of prospective members in instruction classes.
7. *Survey non-resident members*. This should include:
 - a. Listing all non-resident members of the church. -
 - b. Notifying the Membership Transfer and Contact Service of all such names.
 - c. Following up non-resident members until they join a church in their new community.

It is of utmost importance to carry on all this work in the spirit of prayer. No man can convert another by massing arguments and incidents. Conversion is the work of the Holy Spirit. But the Spirit of God uses us and all these factors and forces and programs to lead men to follow Christ, to own him as Lord and Saviour, and to join his church. The Spirit of God works in answer to prayer.

Pastors, people, and programs — these are the implements of evangelism. Of themselves they are ineffec-

tive, but when the power of the Holy Spirit guides them they become potent factors in winning men for Christ. "Ye shall receive power when the Holy Spirit is come upon you, is the promise of our Lord. That power is available to every layman in our church!

Bibliography:

- You Shall Be My Witnesses*, Aver and Leshner
The Larger Evangelism, John F. Mott
New Day for Evangelism, Aaron M. Meckel
The Church Alive, Samuel M. Shoemaker
Evangelism in the Home Church, Andrew M. Blackwood
For We Have This Treasure, Paul Scherer
Signs of Hope, Elton Trueblood
The Minister and the Ministry, Walton H. Greever
Let the Church Be the Church, Elmer Homrighausen

For Discussion

1. What is meant by evangelism?
2. Is the practice of evangelism keeping with Lutheran traditions, or is it something that has been borrowed from other denominations?
3. How is evangelism related to the *Christian vocation*?
4. What is the pastor's proper place in a program of congregational evangelism?
5. What are the needs by which the laymen of our congregation can be practice evangelism?
6. Is tithing a good way to practice evangelism? Is tithing in harmony

with New Testament teachings, or is a legalistic system?

7. What can our Brotherhood do to develop the spiritual life of members of the congregation?

8. What can our Brotherhood do to win the unchurched for Christ and his church?

Suggestions for Action

1. Let every man select from the list found under "The People" a number of things which he will give renewed emphasis in his effort to be an evangelist.

2. Arrange a demonstration of family worship, and encourage the use of the family altar as a means of practicing evangelism in the home.

3. Arrange a study class for men and women in which use will be made of *You Shall Be My Witnesses*, by Avery and Leshner, or some other suitable book.

4. Examine the congregation's permanent program of evangelism. How effective is this program? How many people participate in it? How could it be improved?

5. Examine the list of "Special Visitation Projects" found in this topic, and select from the list one or two which the Brotherhood can carry out or help to carry out.

What Is Money?

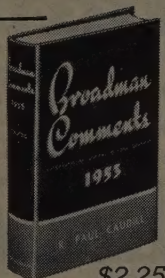
Assignment for the December Meeting

It has been said, "Money is congealed sweat." How would you define money?

Money and other possessions are necessary for every one of us. We cannot get along without them. But the way we use them — earn them, spend them, save them, give them away — indicates something about our relation to God. The next Brotherhood topic should therefore be especially interesting to us. It will be, "The Christian and His Possessions."

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In preparation for that meeting every member of the Brotherhood should do two things:

1. Write a definition of money. A definition will be given in the topic. After you have written your own definition compare it with the definition given in the topic.

2. Keep a record of the money you give to Christian causes during the next month. Divide that total by the amount of your earned income, and thus determine the percentage of your income that you give to Christian causes. (If your income is irregular, you may multiply what you give during the next thirty days by twelve and then divide the total by your year's income to arrive at a percentage.) You will **not** be asked to report these figures at the Brotherhood meeting, but it would be interesting for you to have these figures in mind as we discuss, "The Christian and His Possessions."

The topic leader should be certain to make use of all assignments that were carried out in preparation for this meeting. It should be possible to assume that members of the Brotherhood will have read the topic material which follows before they come to the meeting. This topic material might therefore be presented in summary form to refresh the memories of the members of the Brotherhood, and the major portion of time spent in discussing steps that can be taken to promote evangelism more effectively in the local congregation.

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(continued from page 20)

play their part in promoting world peace:

1. Seek peace and justice for all men, without distinction as to race, color or nationality, with the sure hope that God's will shall be done on earth as it is in heaven.

2. In a world of tension and conflict, stand fast in the Christian faith whereby alone personal stability can be maintained and a life of service invigorated.

3. Recognize the danger of totalitarianism which seeks to capture the souls of men and to control the life of the Christian community — in whatever form or in whatever land it may appear — and devise methods of resistance which under existing circumstances may prove most effective.

4. In the process of securing information about world affairs through the press, magazines, radio, and television, have an objective point of view which will avoid hysteria or hatred and lead to balanced action.

5. While condemning the evils of others which contribute to world conflict, avoid self-righteousness and courageously press for measures which will help each national community to put its own house in order.

6. Encourage international assistance programs and the observance of human rights for the solution of world problems, but, at the same time, strengthen domestic society by acts of service and the promotion of freedom and justice in the home, in personal relations, and in the local community.



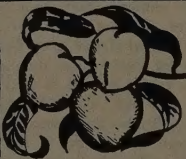
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7. Keep alive the sense of fellowship with peoples separated by artificial curtains and seek continuously sympathetic understanding of changing conditions so that opportunities for personal contact may be effectively used whenever and wherever they appear.

8. Steadily cultivate the spirit of reconciliation in order to make possible better relations between conflicting powers at every point where differences can be resolved without appeasement or compromise of fundamental principle.

9. Be a responsible citizen of the nation and of the world, recognizing that the obligations as members of the world family must direct action within the nation.

10. Cooperate with organized Christian action for peace and justice knowing that an effective impact requires the coordination of Christian resources.

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